4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

411 poisoned arrows have fallen into disuse; there was a medicine man in Gemi country named Opondo who used to make and vend the poison. The Kisumu people also had an arrow poison maker. The poison is said to be composed of snake poison and certain herbs. Nearly all of these people wear sandals of a 291 481 single thickness of skin when travelling.

Musical instruments.—Their harps have eight strings and are the same as 534 those of Northern Kavirondo (Figs. 8, 10); the drum is covered with cow hide; they are called *Thém*. Their drums are also similar to those of Northern Kavirondo and are called *Bûl* (Fig. 9). The women also make hand harps of *mtama* stalks called *Odundu*.

[292] [301]

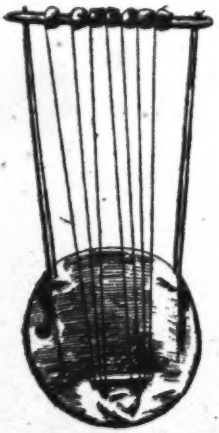

FIG. 8.—HARP: NILOTIC KAVIRONDO.

FIG. 9.—NATIVE OF LUO TRIBE, JA-LUO GROUP. PROFESSIONAL DANCER.

FIG. 10.—REED HARP FROM KAKUMEGA.

276 *Tobacco and bhang.*—These people smoke and chew tobacco; only a few take snuff. Both sexes smoke and chew tobacco. *Bhang* or Indian hemp is smoked separately in a water pipe. Only men smoke *bhang*. Young fighting men are not allowed to smoke it.

273 888 562 *Tembo or pombe.*—This is made from *mtama* or *wimbi* either singly or mixed. Both sexes drink; young women do not drink with the men, the old women however do so.

584 the negotiations, which is partaken of in a hut, not outside. To this feast three or four friends of each side are invited as witnesses. When the beer drinking stage has been reached, the company sit round the
[273] beer pot in a circle, and the provider of the feast takes the long hollow beer-sucker, puts the end provided with a strainer in the pot, takes a few sucks, and then hands it across to the other party with the invitation to drink if he agrees to a matrimonial alliance between the two families taking place. If the second party desires at the last moment
[675] to withdraw he declines to drink, but once having accepted the invitation and completed the contract by drinking, it is as irrevocable as a contract can be. The children thus pledged to marry may be so young that the marriage can not take place for years, or the girl may be a child, while the other may be a man already married. The girl so pledged in this way is known in some parts, as in Asembo, as " nyar oseke," " the girl of the beer sucker," and the Luo have no stronger matrimonial contract. It is hedged about with potent penalties,
584 mainly magical, in case of any breach of the contract by either of the
789 parties pledged. But even this most binding of all binding contracts is not invariably kept. Occasionally a girl will not submit to the fate marked out for her, and if she can find a man brave enough to join his fortune with hers, they undergo a ceremony, the essential feature of which is the drinking of " medicine " called " manyasi." This is supposd to render harmless the evils which would otherwise befall them.

789 Women are by no means so helpless when bound to their husbands as many are inclined to believe. *In some ways* wives are in a stronger
593 position than are women in lands where magic is not believed in. Luo women have many weapons in their armoury, by which they can bring their husbands into subjection, or perhaps I ought to say, something like subjection. I cannot find that these weapons are resorted to frivolously. A woman has to be hard pushed to bring them into play. One of which we hear a good deal is a curse debarring cohabitation. It is very simple in operation. Striking her thigh with her open palm, the wife vows never to cohabit again. The striking of the thigh is essential. Once this is done dire penalties, sickness of himself and children, will result if the husband attempts to force consent. The fat is now truly in the fire, and the husband has to come to terms with his wife. When he has succeeded in mollifying her " manyasi," the medicine already mentioned, is drunk to break the curse. At this
241 stage of social development a belief in magic does serve the needs of
841 women in certain circumstances. She has powers in connection with agriculture which can be devastating. For instance, during her menses no woman must sow seed. In the family of a polygamist lesser wives dare not approach the " mikayi " or chief wife to share in the labour at this time. Such contact with the seed would prejudice the crop.

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

the ear of father, mother and child. But 10 days later, on the day of the feast, the father's head is only shaven above the ear again. Those of mother and child, however, are shaven clear *(bwanyo wich)*. The feast is prepared much like for a babe-boy, but there is no *awinja*, and the performance with the ladle does not take place. Neither is the woman ornamented like after the birth of a boy; because the girl later on will not belong to that part of the country; she will be married out and live and die elsewhere.

If the husband has more wives, he is not entitled to conjugal rights with any of them until after the birth of a child the feast has taken place, and he has slept again with the mother of the child. If he would brake this rule, the newborn babe would waste away and die *(omiyo nyathi chira)*.

Adultery is reckoned a serious offence by both husband and wife. If the woman knows that her husband is misbehaving in this way, she will refuse cohabitation, for if she is with a child cohabitations would result in a miscarriage. If a woman commits adultery her husband may send her away, and claim the dowry he has paid for her. However, if she brings forth a child born from adultery he will reckon the child to be his own, as the woman is his, nobody else's for he has properly married her.

A widow is given in marriage to the full brother or the nearest relation of her deceased husband. If she goes to his full brother, or in case he had none, to his nearest relation, and if she begets children by him, then these children will be reckoned to be the children of her new husband. In case her deceased husband has a full brother but she does not like him, or he is still too young to take her as his wife, some other near relative will take the widow. But the children born by them will be called the children of the deceased husband. The present husband is only a borrowed one. Hence, when the girls born to them grow up and get married, the real brother of deceased husband will receive the full dowry paid for them minus one cow for each girl, which cow goes to the real father of the girl for bringing her up.

When the boys born by them grow up and get married they will leave the kraal and build their own apart, unless their real father helps them to get married by paying the dowry.

If a woman has given birth to twins, both she and her husband are not allowed to leave the hut at all for 20 days; not even for nature's call. A hole is dug in the floor of the hut, and an old bottomless cooking pot is put over it, and this is used as a W. C. During those 20 days new beer is brewn. When the time has elapsed and the beer is ready, a bull is killed and its hide is dried for the parents of the twins to sleep on. For on that day some old woman will take away the old hide, which they used for that purpose. The relations of the woman also kill a bull and brew beer, which they bring along to the village where the twins are born. After their arrival the father and the mother with the twins sit down near the entrance of the kraal, together with an old woman who beats a drum. The visitors from the woman's home, the people of the kraal and of all the neighbourhood in turn go up to the mother of the twins, who has got some white clay *(rongo or migosi)* mixed with water in a small vessel. She dips her finger in it and

11: Hartmann M-5 (ca. 1920)1928 FL11 Luo FL11

585 he enters the hut of the bride's mother, and sticks it in the grass roof. The heifer is called the *roch powo*. The men who brought the cattle return with the chip of the bride, which is given to one of her sisters-in-law, who keeps it. Whenever the bride comes to the village of her husband she wares it again.

585 After some time more cattle are sent. Formerly a dowry sometimes used to run up to 18 or 20 head of cattle. When a certain part of the dowry has been paid 583 off, the bride goes to her husband's village for a few days. About 2 months after she has returned again to her father, her husband gathers his friends. With a harp-player amongst them they go to the bride's village, where her father has killed a big bull for the proper marriage feast *(kisera)*. On this occasion the husband asks the girl's father leave to take his wife to his village for good. If he agrees then the girl goes along with him after the feast and takes a hindleg of the bull to the parents and relations of her husband.

585 A few days later word is sent to the bride's village that her husband wants to *riso* i. e. to seal the contract. Wen the messengers return, a bull is killed and all the meat, save one frontleg and the ribs of one side, is taken to the kraal of the bride. Now the girls of her village go to the bridegroom's place, where they grind food and cook it. When the food is dished up, the girls send word to the boys of the husband's kraal. These come and bring their presents, which consist of brass [301] bracelets, iron beads, finger rings, necklaces, beads, brass rings to put round the neck *(odeyo)*, ect., and all these presents are put together. Then the girls ask the bridegroom for 3 goats. He is supposed to give 3 goats or the equivalent a young bull. When these have been presented then only the girls start their meal consisting of the food they cooked, and the meat and ribs of the bull, which were not taken to the bride's village. They stay over the night. In the morning they devide amongst themselves the presents from the boys and go home.

That day the chip is definitely taken away from the bride, because now she has really become a woman of that village. At night the 2 bones of the cows leg with some meat are cooked for the bride, who calls the other women of the village. These take her for the first time to her mother-in-law's hut. When the bride came to the village on former occasions, she was never allowed to enter that hut, because her son had not fully married her yet.

585 The bride now goes home again where her father gets the ingredients for beer ready, which is to be brewn for his daughter's father-in-law, who comes over ●273 with his friends, his wife and the other women of the village, some chosen friends, and a singer, who has to sing at the beer party. The bridegroom does not go along, he has had his feast before; this one is in honour of his father. He takes a bull along and wants to know whether now a sufficient dowry has been paid. Lengthy discussions are held, and the news of their little world as well as old history are talked over round the beerpots, to which they return after their evening meal. Next morning a bull is killed for the visitors, who stay over that day and drink beer from [533] early morning till late at night, whilst the minstrel sings his songs and wets his throat alternatively. From the bride he gets the present of a goat for his services. — Once I saw one of these beerparties in full swing, and was told that during the 3 days it lasted so much beer was consumed, that the grain used in its preparations

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

would have supplied sufficient food for the whole village (about 50 people) for 3 months. — When all the beer is finished the bridegroom's father asks his host whether his son may now build his wife a hut, and whether she may stay with him definitely. The worthy parent will answer: "No, not yet, because the heifer for the father of the girl *(roch wuoro)* is to be brought still."

Now the relations of the bridegroom go home taking a hindleg of the cow along, which is to be carried by the bride. But she will say: "It does not behove that I should walk along the road with my father-in-law; I will come later." Somebody of the party carries the leg, and she follows next day. Henceforward she is allowed to enter her mother-in-law's hut, where she does the cooking for her husband, and stays no longer in the simba. Unless she is with child already she goes home again after a few weeks, because her father has not quite released her yet, and she still plays about with her girl-friends.

When her husband has found the heifer still wanted by her father, he takes it to him. Again he asks leave to build a hut for his wife. If the father agrees he returns with his wife and starts building at once. The woman stays with her husband definitely, for the full dowry has been paid.

Some time later the woman's father brews beer and sends word to his son-in-law, who gathers his brothers and friends to go to this beer party *(kisech kongo)*. All of them except the husband himself go to the hut of his mother-in-law, where the beer stands ready. Not until he has given her either a goat or a sheep is he allowed to enter. This animal has to be handed over not by the husband himself, but by a relation of his. With this beer party the full marriage ceremony ends.

The woman, though she has her own hut now, goes on cooking in her mother-in-law's hut. Five months after she has conceived she has regularly to take *yeath agulu* which medicine has to be warmed up every time before taking it. This she does in her own hut. However, the evening before she boils this medicine for the first time, the children of the kraal pick some vegetables and cook them in the woman's hut. This is the first food cooked there. Both husband and wife, and also the children who cooked them partake of these vegetables.

From now onwards she cooks all the food in her own hut, but her husband is not allowed to eat any of it yet. He goes for his meals to his mother's hut. After about 4 days the woman goes home once more to fetch a goat for her husband. With the goat and also some other meat and fish she returns to her husband. When this food is cooked she calls her husband and the men of the village for a little feast. On this occasion she gives the goat to her husband, thereby sealing the contract with him *(criso chwore)*.

Burial of a married Man.

In the olden days the death of a warrior was considered to be brought about by some enemy through witchcraft. This death had to be revenged. So the very next morning, before the man got buried, people got ready for a fight, and went out to the boundary of a hostile tribe to wage a war against them. No sooner was the warcry raised or the hostile tribe got ready too, and came to the boundary. Both parties took some of their cattle with them. After the fight the victorious party took the opponents cattle as spoils.

11: Hartmann M-5 (ca. 1920)1928 FL11 Luo FL11

768 sick in the village and he witchdoctor says that the sickness is due to neglect of deceased's grave, and that they have to sacrifice a goat or a bull to propitiate him, 769 then they put some sticks round the grave again by way of a hut, in the doorway 753 of which they roast a chicken, and some blood of the sacrifice is put in a potsherd and placed on the grave.

769 On the anniversary of the death or thereabouts beer is brewn again. First however deceased's son visits the witchdoctor, who tels him to sacrifice a special 782 cock, e. g. a big black one, or one with an extra toe, or one with very short legs, ect. Until such a cock is found, as indicated by the witchdoctor, the beer will be of ●273 no use. Then the chicken is roasted and eaten, except for one leg which is put on the grave and covered with a basket. Now the *wimbi* for the beer is coarsely ground and put in pots for fermenting. After twelve days the fermented *wimbi* is roasted and the next morning dried. Unground *wimbi* is soaked in water, which is strained off again, and the grain remains for 3 days in covered pots in order to sprout, after which it is dried. When these ingredients are ready, then the next day another visit is paid to the witchdoctor, who again orders a special chicken to be sacrificed, this time e. g. a white one, which is killed and eaten in the morning. Now the [824 wives and children of deceased only pick some seed-pods of a certain wild plant 301] (*ochok*) which they string like beads on the stalk of creeping grass *(modhono)*. These strings they put round their necks, and also round the necks of the water-vessels with which they go to the well to fetch water for the further preparations of the beer. The water is put out in the sun, and when it has become luke-warm, it is poured on the fermented *wimbi* in big earthen pots. Next day the sprouted *wimbi* is ground and put in the beerpots too. The following morning early the relations put some of the beer, now ready, in a small vessel, which they put on the grave of deceased, with a reed in it, after which the people of the village take some of the beer and drink it. Presently they bring a cock which they suspend by its legs alive in the gateway of the kraal together with some secret medecine, and it remains hanging there till sunset. From 8 o'clock in the morning onwards all the relations, friends and neighbours come to partake of the beer, which is put in an enormous earthen pot *(mbiru)* in an open space outside, each visitor bringing his own reed for sucking the beer. Nobody can enter the kraal that day except by the gateway where the chicken is hanging, all the other entrances being closed up. And the chicken is hung in such a way that anyone entering has to touch it. Suppose a [754] person with an "evil eye" would enter for the purpose of bewitching somebody there, the medicine would start working on him; and he would leave the place with sore eyes, which would cause him much suffering. If this person, however, returns to the village, and owns up that he came there to bewitch somebody, he will be asked to spit on the ground, so that the person bewitched may not die; and doing so his eyes will heal again.

Beer is supplied to anybody entering the kraal for three days at a stretch. No food is cooked these days; if some food is brought from a neighbouring village they may take it but otherwise they live on beer only. All the children of round about, born about the time of persons death and called after him are carried by their mothers to this beer party. Each mother brings a cooked chicken and some

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

food for the child, but they themselves only drink beer. On the last day all the iron, brass and other ornaments which deceased used to wear are sprinkled with some beer, made of kaffir-corn, which has previously been sacrificed. Then the ornaments are devided amongst the relations, who will wear them in future. After this all go home.

Next morning a sheep is killed and eaten. The wet skin is called the garment of deceased, and as such is worn for that day by his eldest son. At night it is slung over the gateway, where in time it rots away or some hyena finds it and makes off with it.

Every person, whether man, woman or child, is buried absolutely naked, and without any ornaments; even the little brass rings with a big blue bead each, which the old men wear all along the edge of both ears are taken out immediately after his death. To this rule there is one exception only. A *jabilo*, who is not an ordinary medicine-man, but one who has secret medicine, which he does not use for evil purposes except in warfare, is considered the greatest among men. For this reason he is specially honoured at his death. A big bull is killed and offered as a sacrifice, and the *jabilo* is buried in the fresh skin of the animal.

Burial of a Woman.

From the moment of a woman's death wailing goes on till next morning about 10 o'clock, when either her husband or her son dig the grave. All her ornaments are taken off, like at the occasion of a man's death.

Every woman is buried inside her own hut; because a woman is called the owner of the hut *(wonjot)*; hence at her death the hut has served its purpose.

When the grave is ready deceased's husband, assisted by two other people put her down in it, lying on her left side (men on their right). Her children fill up the grave scraping the earth with hands and feet, heir backs towards the corpse. The wailing goes on for another half hour whilst the crowds gather.

Then all the women and girls prepare themselves for a kind of wardance to take place near the village. They take off their tassels which they throw on the roof deceased's hut. They smear themselves with mud, and dress themselves up in the war-dress of the men who came to the funeral (shields and spears left at home).

Whilst the girls and women are dancing to the beating of drums, the men and boys squat down in the village and smoke hemp. After about an hour they come back from the dance, return their apparel to the men and go home. But the men remain till the afternoon, and those living near by call again at night for a chat.

After 3 days the women of the neighbourhood gather again in order to cook and eat the dried meat, fish and other food which the deceased left in the hut at her death. After the meal they go to sweep the grave (on the 3rd day, not the 4th as after the burial of a man) gathering some earth of it in an old basket, which is put on the path outside the kraal together with her socalled pillow *(orindo)*. They also give away deceased's hoe to an old woman, and throw away its handle.

On the same day the husband of deceased and one old woman go round to the huts of the near relations, sprinkling in each hut some medicine, throwing in each hut the seedball of an ochokplant, and gathering from its inhabitants a small

14: Johnston G-4. 5 (no date) 1904 FL11 Luo FL11

Both sexes drink the *beer* which is made from grain, but the women never drink with the men. The women make the *butter*.

The men do not *smelt iron*, but obtain it in pig form from the Bantu Kavirondo. There is even a certain prejudice against *blacksmiths* amongst the Ja-luo. They are called "Yothetth," and among some of the tribes constitute a separate caste called "Uvino." They *forge* spears, knives, bill-hooks, and axes, but their hoes are imported from their Bantu neighbours. *Shields* are made of buffalo or ox hide, and also of ambatch wood. Their *spears* have small heads, and shafts of tremendous length. They use *clubs*, and also long leaf-shaped swords, which they have borrowed from the Masai or Nandi. Bows and arrows are still employed, but the arrows are no longer poisoned. Poison was said to be derived from the venom of snakes, and also from certain herbs. Their musical instruments are very similar to those of the Kavirondo Bantu.

Girls are betrothed at the age of seven, and go to their husbands at the age of ten or eleven, payment being made by degrees over the years elapsing between the betrothal and the *marriage*. The girl is taken by her unmarried girl companions to her husband's house. The father of the girl kills an ox and takes the meat, together with a quantity of sorghum porridge, to the bridegroom's house to provide a *wedding feast*. On the following day the bridegroom's brothers, and his other wives, if he has any, take the newly wedded wife back to her father's village, where there is another great feast. The bridegroom does not attend. The father of the girl next day presents his daughter with a goat, and she returns to her husband, who continues to make payments to his father-in-law. The total amount of the marriage payment may reach to six cows, or their equivalent. If the man stops paying, his wife will leave him and go back to her father's village until the payments are resumed. If within a year of the marriage the woman does not bear a child, the husband may stop his payments, but he has no claim to the return of what has been already paid, so long as his wife remains with him. If a wife dies without having borne children, the amount paid for her is returned, unless the husband agrees to accept one of his *deceased wife's sisters*, for whom only a small complimentary present is paid. If a woman refuses to stop with her husband, she is given to another man, and whatever this man gives for her is paid over to her first husband. If a woman has a child and is ill-treated, she may leave her husband, but must leave her child behind with the father. If the child be a boy, when he grows up and the mother gets old she generally returns to live with her son. If after a marriage has been arranged an avaricious father is loth to part with his daughter, the young man employs his friends to waylay the girl in the daytime. If, however, the girl after capture refuses to stop with her

16: Northcote G-5 (no date) 1907 FL11 Luo FL11

storm of rain broke over the valley, and next morning the complainants were back again to point out that his refusal to come in at the Bwana's summons had so frightened the rain-maker that he had sent rain next day, and to offer most hearty thanks for the white man's beneficent interference.

Though the Jaluo have good manners on the whole, some of their customs are decidedly the reverse of civilised. In common with the other Nilotic tribes of British East Africa, they draw blood from the living cattle and drink it. The custom, however, has its justification, for in many parts of Kavirondo this is the only method by which the natives can obtain salt. Also the older men are confirmed drunkards and hemp smokers, which causes them to age very quickly and probably shortens the average term of life.

Those who dwell on the shores of the great lake and of the larger rivers are expert fishermen: they catch fish with rod and line, a sunken trawl line, in weirs, by woven grass substitutes for nets, and by spearing them with four-pronged wooden spears which they throw with extraordinary accuracy. They are also keen huntsmen, though of little use out shooting, and possess highly trained dogs which will run down an oribi or hare or find a wounded guinea fowl knocked down by their throwing sticks.

In character they are naturally very honest, except with regard to cattle, a temptation which no East African can withstand. They are extremely jealous of any relations between their women and men of other tribes, nations or colour; but among themselves an unmarried woman who has reached the age of puberty may have as many friends, as they call them, as she likes, provided that they come from another clan; after marriage she must confine her attentions to her husband.

Perhaps their most pleasant trait is their love of fun and laughter: the feeblest joke or the slightest bit of horse-play will set them in roars of laughter. For hospitality and industry they have a well-earned name; they are, in fact, in every way most amenable when treated with a little kindness and consideration. They have a considerable knowledge of blacksmith's work, though the spears which they turn out cannot be compared with those of the Masai for fine work. With the latter tribe, however, they show a well-developed artistic sense, the designs on their shields being generally handsome and well carried out. They are also very fond of music—of a kind: they play upon an eight-stringed harp, which is mainly used to provide an accompaniment to their extempore songs, composed in the heroic or comic vein.

Speaking generally and comparatively they are a peaceful, non-aggressive folk, though the common impression that they are cowards is ridiculously wrong: in the writer's small experience of African tribes they have shown themselves better fighters than the much-lauded Swahili, and better policemen than the dreaded Masai; they are certainly more amenable to discipline and less inclined to prefer their own wisdom to that of their officers.

On the other hand they are most painfully litigious: civil cases which arose in

17: Southall E-5 (1946-1947) 1952 FL11 Luo FL11

6. Liver and remaining ribs and offal: for all the women of the homestead. 613
7. Kidneys: for the woman's sisters still in their mother's house and their friends. 583
8. Customary portion for the eldest married daughter of the woman's mother.
9. Customary portions to be eaten, some raw, some cooked by *bulo*, by all the elders assembled for the distribution. 606

It is worth while to treat this one rite at length, because it is the prototype of so many others. Its especial significance is that it takes place at the lowest level of segmentary organization, that it is bound to occur in every family as often as a daughter is married off, and that it draws into a structured participation not merely lineage leaders and senior elders but every man, woman, and child in the family. When the Luo youngster of either sex begins to grasp why, on certain occasions, it receives a special supply of kidney or ribs to roast on the fire with its playmates, its education in the theory of lineage structure has begun. The same holds true for all the wives of the men who bring home their portions of meat to be cooked, and share them with favourite wives or children, or allow them the scraps. [867]

There are many other occasions on which meat has to be ritually divided. In every case a similar procedure is followed, with the same articulation of lineage structure. There are the sacrifices previously mentioned, which are made to the ancestor indicated by the diviner as the cause of some misfortune. Sacrifice is also made usually within a year or so of the death of any elder of importance, and the level of lineage whose major segments are called to share in it depends upon the dead man's status. If he took part in the councils of the maximal lineage its major segments would certainly be called; if he was of less importance the major segments of a lineage at some lower level would be called. A further custom occasioning a demonstration of lineage segmentation is that whereby an elder of importance chooses a bull to be eaten after his death, the segments of his lineage dividing it among themselves according to principles similar to those of *riro*. 613 782 769

Besides sacrifices, every beer party, of whatever size and on whatever occasion, is also a display of lineage structure at one level or another. These parties are exceedingly frequent, and most frequent of all in the comparative leisure of the dry season, when there is a pause between the completed harvest and the next cultivation not yet begun. At this time few weeks will pass without a beer party somewhere in the vicinity, and often they follow on one another for days on end. In every one there is a core of elders who epitomize the structure of the lineage segments participating in the occasion. This is all quite apart from the small quantities of beer which old men like to drink with two or three neighbours independently of any ceremonial pretext. But all parties of any size have a ritual occasion, whether it be one of the innumerable occasions resulting from death which are strung out over a period of at least one and often two years, or in connexion with marriage, or for the settlement of the periodic and seasonal affairs of a class A lineage. 613 574 273 [571]

In the larger beer parties the pitchers of beer are distributed among lineage segments in the same way as are the joints of meat after a sacrifice. In all of them the order of drinking is strictly determined by lineage seniority, starting with the representatives of the major segments of the superordinate lineage, in the order of seniority of their eponymous ancestors, and downwards through the subordinate levels of the line particularly concerned. The level of major segments involved is always an index 613 574 576

19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11

ignorant of the previous night's events, notified the police. Thus the story was out.

The Joluo were concerned that the youth should have been arrested and charged with murder. He was acquitted after trial on the grounds of self-defense, but the opinion remained that he should have had praise and not have suffered the indignity of being held in custody which, to the unsophisticated, was punishment and prison.

The Joluo discipline wives and children, when it is thought necessary, by beating and kicking. One or two cases each year come to the courts as a result of excessive force resulting in the death of a victim of discipline. Out of 46 cases between 1949 and 1954, 10 were of this type.

The largest number of murder cases today arises from drunken quarrels during beer parties. Native beer does not have a high alcoholic content, but a beer-drink often begins at mid-morning and continues well into the night and, on special occasions, until the next day. The quantity consumed therefore frequently produces an acute state of drunkenness. Of the 46 cases, no fewer than 12 can be classified as the result of excessive beer drinking. These cases, without exception, were finally treated by the courts as manslaughter.

Family quarrels, often over bride-wealth payments, account for a few cases every year. A typical case of this type is as follows.

Case No. 3.

In 1949, the Accused caught his wife in the act of adultery with an acquaintance. The wife returned to her father's village, as is the custom in such cases, and made several efforts to elope with her lover. On each occasion, her brothers forcefully restrained her and threatened her lover with a severe beating or death, should he attempt to elope with their sister. After several weeks of argument and numerous meetings of the eld-